Patriots' Number

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The Golden Rule Against the Rule of Gold

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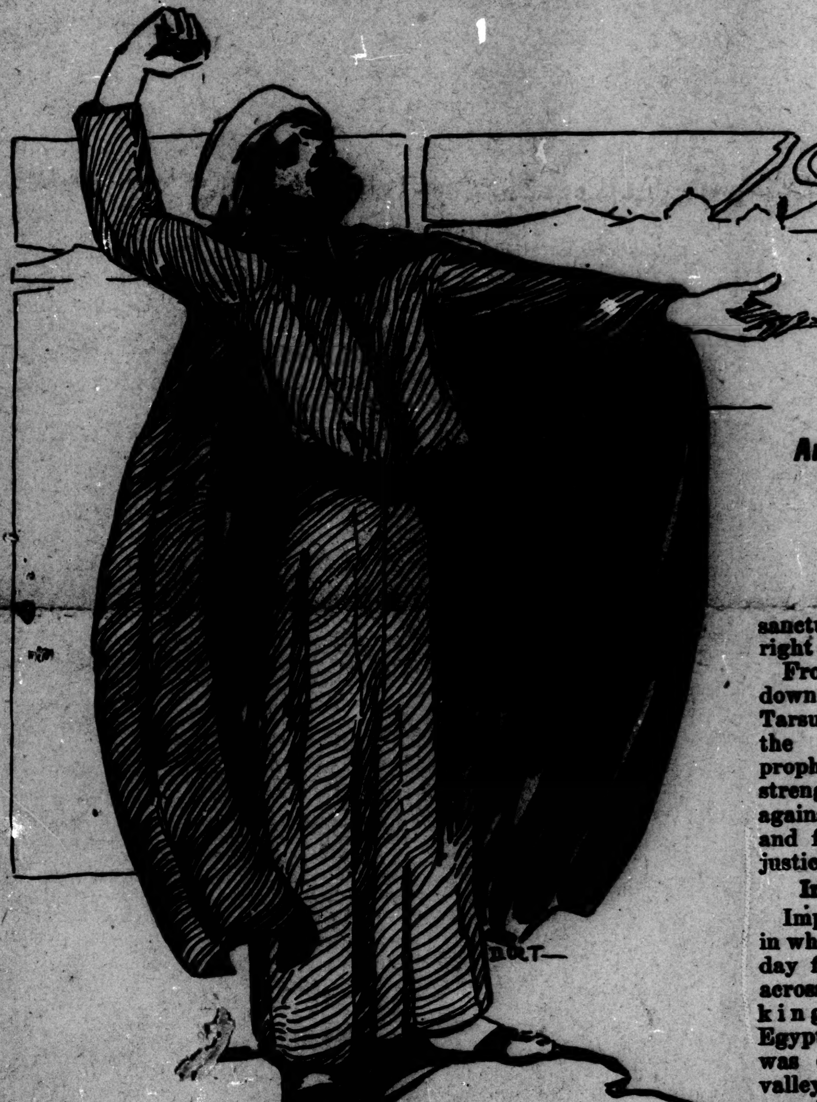
The Patriotism of the Prophets

—By IRWIN TUCKER



Amos the Patriot, at Bethel

Honest men are much perplexed in these days by the conflicting cries of patriotism. Hyphenated Americans and jingo Americans, and all the gradations between, war and clash in wordy strife over their "duty to their country." Our pulpits ring with patriotism, of one kind or another. Our editorial columns vibrate with it, our letter-writers are aflame with it. And we wonder what is a true patriot; and what is his duty?

Let us turn to the oracle of the ages—the Bible—and see what the men who are recognized as the great moral forces of the world thought on this subject. No one questions, at this length of time, that the prophets of Israel were true patriots. But in their own day and generation they were regarded as abhorrent disturbers of the peace—and all because they stoutly refused to shout "My country, right or wrong." Not one of them, from Amos and Hosea down to John the Baptist, but could have avoided hostility, torture or even a violent death, had he but been content to subscribe to that creed now shouted from platform and sanctum—"My country, right or wrong!"

From Amos and Hosea down to John and Paul of Tarsus, the measure of the greatness of the prophets of God was their strength in standing against popular currents and for the standards of justice and truth.

Imperialism's Rise

Imperialism in the sense in which we confront it today first crashed its way across the world in the kingdom of Assyria. Egypt, the first Empire, was confined within the valley of the Nile by reason of its geography. But the merchant princes of Nineveh urged on the conquering armies of Assyria's kings to subdue all of the little independent states of Western Asia beneath their cruel yoke. Command of the great trade routes was what they chiefly sought—just as Imperialism seeks it today. They perpetrated unspeakable cruelties in their quest for it. The little nations were stamped out, their populations transplanted, and all welded together under the "kultur" of Assyria—"Holy Assyria," as its kings delighted to call it.

Beneath the walls of Jerusalem, Rab-Shakeh, commander of Assyria's host, stood and cried in Hebrew to the Jews thronging along the battlements, "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of my hand?" Israel had already fallen beneath the iron tread of the Central Empire when this boastful taunt was hurled. But long before Israel met its fate, its prophets saw it coming. Surely, their patriotism demanded that then at least they stand for their country, right or wrong, against this invading tyrant!

LET US SEE WHERE THEY DID STAND!

They took the position that the nation of God was the poor, and that the nation which sinned against its poor must fall by the judgment of God. They held that no land can endure which reduces its working people to starvation and poverty; which oppresses them and robs them—and then relies on the oppressed and the robbed to beat back a foreign foe. **AND THE PROPHETS OF GOD INVARIABLY TOOK THE STAND THAT THE FIRST ENEMIES TO BE CONQUERED ARE THE OPPRESSING CLASSES WITHIN THE LAND ITSELF.**

Within the past months the United States Industrial Commission has revealed to us the terrible plight of the working class of America. It has shown how the children of the working class DIE OF POVERTY IN THE FIRST YEAR OF LIFE IN THE PROPORTION OF ONE OUT OF FOUR. It has shown how the survivors of first year, all the rest of their lives are starved, stunted, maimed, crushed—how they are robbed, cheated, oppressed, browbeaten—how they are mangled, wounded, poisoned, slain, to feed the money-lust of the masters of their lives.

Out of 600 American boys who volunteered for military service in Boston, all but 30 were rejected as being physically unfit, because of underfeeding, overwork, insanitary homes, or preventable diseases. Our chief enemy is within our gates.

WHAT GUIDANCE WOULD WE GET FROM THE PATRIOT PROPHETS OF ISRAEL AS TO OUR ACTION NOW? Shall we be stampeded from dwelling upon the things that actually devour us, by the beating of the war-drums of a distant foe?

It is no idle waste of time to dig back so many centuries into buried history, in face of the crisis that seems to confront us. The prophets made Judaism; and out of Judaism came Christianity. Our moral conceptions are those of Christianity. "What would Jesus do? What did the prophets say?" are the constant test-words of the preachers and teachers who instruct us. Let us take them at their word, and dare them to preach the truth—as these prophets preached it!

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Amos the Herdsman

First of all the prophets to write down and revise his own utterances was Amos, the herdsman of Tekoa. The Book of Amos has but nine short chapters. Yet nowhere in literature was a great moral and religious crisis more splendidly met than here. When Amos began, the people thought of the Lord their God as one out of a number of tribal gods. When he ended, they knew that He was before all things a God of Justice and Right—a God who loved the poor, and punished their oppressors, and stood loyally by his own.

The Gathering of the Tribes

Thrice or four times in the year the Hebrew tribes gathered at the great shrines for popular festivals. The feast of Pesach, or the Pass- [illegible] feast of Succoth, or Tabernacles, and the feast of Pentecost, or giving of the Law, saw vast outpourings of the families in jovial festivities which combined the functions of our Fourth of July and Christmas day. Both religious and political they were—great picnic camp-meetings, occasions to be looked to forward and back during all the months before and after.

* * *

These great camp-meetings were held near the celebrated national shrines. Bethel, where Jacob had dreamed of the Ladder of Angels; —Beer-Sheba, the Well of the Seven; a mysterious place, to swear by whose name was to bind oneself with a peculiar sanctity;—Gilgal, where was a Ring of Stones that went back into the far prehistoric days;—Dan, the source of the River Jordan—Shiloh—Hebron—all of these were popular, but none quite so popular as Bethel and Gilgal.

Hither, when the time of the Feast rolled round, the families of Israel would flock down the dusty roads, in wagons piled high with grain and wine and oil for the festival, happy-faced children loaded atop the household goods; oxen straining at the shafts, and lambs and young goats for the barbecue clamoring through the noise. For meat was a rare treat in those days, and was never eaten except as part of a religious ceremony. Again and again we are reminded in the pages of Holy Writ how sacred a thing the taking of life was, and how sacrilegious it was held to eat of flesh that had not been sanctified by sacrifice (i. e., I. Samuel 14:32).

Families and friends renewed old acquaintance at these gatherings The great world was represented at them. Strangers from the coast of Phenicia, from Tyre and Sidon, and from Egypt; merchants from Babylon and Nineveh; Greek artisans from the "Isles of Javan" plying their crafts, erected their booths outside of the sacred precincts of the shrine to sell their wares to visiting housewives, or bought the famous homespun of the "Mothers of Israel." All day long the festivities and the religious ceremonies would go on, for the sacrificing of so many animals was the occasion for much elaboration of ritual. And at night, when the evening meals had been eaten, and the splendor of day had vanished beyond the waves of the Great Sea, and the smoke streamed up into the still evening air, and the fires gleamed over the hillside, then the clans gathered by their blaze and listened to the storytellers chanting their legends of love and war; or, better, to some of the Sons of the Prophets whirling in a frenzy, and shouting wild-worded messages of fate.

Originally, everything was very democratic at these gatherings. But they offered an opportunity for exploitation too good to lose. So Committees grew up at each shrine, and special preparations had to be made for Distinguished Visitors. In the temples themselves riotous banquets were held for the Well-Known Citizens and the Prominent Business Men of the country round about. Supplies for these banquets were secured by the simple expedient of levying toll on the rural visitors by means of heavy fines for trumped-up offenses. (Amos 2:8.)

To one of these great national gatherings at the shrine of Bethel, about the year 750 before Christ, a dark-faced, silent visitor from the neighboring kingdom of Judah came to sell his flocks in the great market. He was an humble man, a roamer of the deserts, a herdsman of the ugly desert sheep, and a horticulturist in a small way, for he trimmed the sycomore-trees (a species of fig-tree; not the Sycamore of this country) in the deserts of Tekoa, south of Jerusalem. It may not have been the first visit of Amos to the Great Fair at Bethel, for like Abraham Lincoln at the slave market in New Orleans, he seems to have sworn already to "hit that thing, and hit it hard."

Among the greatest attractions at were the orators. Just as no Fourth-of-July picnic today is complete without its orator, and no Christmas celebration without its sermon, just so no Bethel-fair was complete without its speakers extolling the greatness of Israel and Israel's God, and denouncing all of Israel's foes. There is not so much difference in human nature, after all, with the lapse of centuries, and this great thing we all have in common; that we like to hear ourselves and our gang praised, and the other fellows cried down.

Amos climbed on a handy stone—their substitute for a soap-box platform—and began to speak, or rather to chant. Orators of that day cultivated a singing tone that carried their words to the farthest reaches of the crowds that listened. For they spoke not in halls nor tents, as we do, but out in the open, under the overarching sky. And their most successful speakers cultivated a rhythmic beat as of poetry, only more free than what we call poetry, and infinitely more strong. Their rhythms were the natural rhythms of a desert speech.

When he began, the crowd listened respectfully, and then with gathering enthusiasm. For he began in the customary way, by pronouncing vengeance upon Damascus, the great hereditary foe of Israel.

> **"Thus saith Yahweh; for three transgressions of Damascus, yea, for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron; but I will send a fire into the house of Hazael, and it shall devour the palaces of Ben-Hadad!"**

* * *

The crowd cheered at the end of his first strophe, and others came running to hear what was going on. Amos went on and took up the burden against Gaza. Then Tyre, and then Edom, felt the stinging weight of his oratory. Against the children of Ammon, and the children of Moab—all of them ancient enemies of the People of Yahweh—he delivered fierce blasts of invective. Fire and destruction, desolation and devastation, were to be the portion of each of them, because they had "broken the brotherly covenant," or committed some crime against the customs of God and humanity—the "Belgian outrages" of their time. And with each withering outburst of the speaker, the crowd cheered the more. They were working up into a pitch of patriotic passion. Destruction was to light upon every one of their enemies! No doubt but they were the people, and victory would be theirs!

How familiar all this is to us! No nation was ever so cursed with spread-eagle oratory as ours, we think, as we hear some "distinguished member of the bar" pile up the adjectives to assure his hearers that we are the greatest nation that ever was or ever will be, and that this particular state or county is the cream of the nation. No American is so proud of his country as the expatriate living in a foreign land and attending dinners once a year to remind himself that he is an American, unless it be the white-collared thief who has done his best to bring his land to desolation by the exploitation and impoverishment of its workers.

"Gentlemen, our country!" said a speaker at one of these national day dinners; "our country, bounded on the north by the Great Lakes and the frozen wilds of Canada; bounded on the east by the Atlantic Ocean, and on the west by the blue waters of the Pacific; bounded on the south by the Gulf of Mexico, but all one nation, one people, the greatest people the world has ever seen—our country!"

But this did not satisfy the next speaker: "Gentlemen," he said, "our country! Bounded on the north by the Aurora Borealis, on the south by the Precession of the Equinoxes; on the east by Primeval Chaos, and on the west by the Day of Judgment—gentlemen, our country!"

And how the diners did laugh and cheer! Even so they laughed and cheered when Amos, the herdsman of Tekoa, a master of powerful phrase and of mass psychology, worked them up to a pitch of patriotic frenzy by his denunciation of the surrounding nations. He ringed the compass; he left out none of the lands abutting on the land of the Jews.

BUT THEN HE WENT ON, and with a sudden swing he turned inward.

> **"Thus saith Yahweh; for three transgressions of JUDAH, yea, for four, I will not turn aside the punishment thereof; because they have rejected the law of Yahweh, and have not kept his statutes, and their lies have caused them to err, in the which their fathers did walk; but I will send a fire upon JUDAH, and it shall devour the palaces of JERUSALEM!"**

This took their breath away! A man from Judah, at a great national festival, denouncing his own land. There was a sudden silence.

The multitude could not at first catch the full weight of this sudden twist of the oratory.

Suppose our popular American patriotic speaker were to swing suddenly from a denunciation of the German atrocities in Belgium, and the English atrocities in Ireland, and the Russian atrocities against the Jews, to a denunciation of the American atrocities in America. Suppose he were to proclaim that we as a nation have been false to the great vision and hope of our foundation—that we had betrayed the Declaration of Independence, and falsified the hope of Abraham Lincoln—it would take the crowd a moment or two to catch on.

BUT THEY WOULD CATCH ON IF HE WENT ON TO TELL THE TRUTH. For nothing in the wide world is so clear as that—if Judah rejected the Law of the Lord and walked after the lies of false gods,—so has America rejected the vision of democracy and followed after the lies of plutocracy and greed. A nation "conceived in liberty, and dedicated to the proposition that all men are created free and equal," and that "government of the people, by the people and for the people shall not perish from the earth"—has proven false to that dream of its foundation and to every pledge of its growth. We are a nation of paupers ruled by forty-four princely families. The Republic has dissolved, and in its place is a network of petty industrial republics and princedoms. We have been false to our vision—even as Judah was false to its Law!

* * *

Amos came even closer home. He condemned his own Southern kingdom first; but he was speaking to Northerners. And he said:

> **"Thus saith Yahweh; for three transgression of ISRAEL, yea, for four, I will not turn aside the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes; that grind into the dust of the earth the head of the poor, and turn aside the way of the meek!"**

And here we may imagine the crowd began to divide. With a savage shout the majority of them must have registered their approval. They knew that what Amos said was true, and this sudden swift turn from the iniquities of the foreign lands into the horrible running sore of their own, struck home. Those who crowded around the speaking stand were the poor and the meek of whom Amos spoke. They crowded more close, and the grinning mouths that had listened to denunciation of Edom and Moab shut with a grim snap when they recognized that their own personal woes were being proclaimed. Even so the congregations divide today when the preacher turns from generalties to particulars—from Sin in the abstract to **Graft** in the concrete.

> **"They lay themselves down beside every altar upon clothes taken in pledge! And in the house of their God they drink the wine of such as have been fined!"**

Amos went on, and here the crowd must have given another savage shout. The Committee of Prominent Gentlemen were being attended to—that Committee which seized a poor man's provisions, the good cheer for his family banquet, to replenish the table of the Well-Known Citizens, on some trumped-up fault of the poor man. And at this point evidently some members of the Committee who heard these wild words started out to find the High Priest and let him know that things were not going as they should. Perhaps some one shouted a warning to Amos to desist, for in the next breath he rebukes them because they "commanded the prophets, saying 'Prophesy not!'"

In the minds of all the people there stirred remembrance of the things that had been told by the Prophets of the order established by Samuel; how they, they only, were the chosen people, the nation selected out of all the nations of the world by the Lord their God. How could evil threaten them? Did this prophet mean to imply that God had forsaken them, or that his arm was weakened? Neither.

> "Hear this word which the Lord hath spoken against you, O Children of Israel," he went on. "You only have I known out of all the families of the earth; therefore will I visit upon you all of your iniquities!"

* * *

This was new doctrine—strange doctrine. How strange it was to them we cannot fully understand, for we have lost that clan feeling which then was the essence of the religious idea. Yahweh, "the Lord," was Israel's God—therefore his honor was their honor; and he must protect them against all their enemies. They were his children; therefore he must stand up for them against any and all comers—such was the tenor of their central religious idea. But this tremendous new thing, that BECAUSE they were his people, THEREFORE he would visit upon them all their iniquities, was a strange, new, terrible teaching.

Not only this, but the prophet called for the other nations of ancient hostility to witness what sins were committed in the chief cities of Israel.

> "Publish ye in the palaces in Ashdod," he cried, "and in the palaces of the land of Egypt, and say Assemble yourselves upon the mountains of Samaria, and behold what great tumults are therein, and what oppressions are in the midst thereof. For they know not to do right, saith the Lord, who store up robbery and violence in their palaces. As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be rescued, that sit in Samaria in the corner of a couch, and on the silken cushions of a bed!"

Was there ever such a calamity howler! Was there ever a more vivid picture of the utter destruction that was even then gathering to break upon the gilded upper classes of the kingdom of Israel than this, drawn out of the experience of the herdsman Amos, in protecting his flocks from the fierce rapacity of the beasts of the wilderness?

> "I will smite the winter house with the summer house, and the houses of ivory shall perish, and the great houses shall have an end," saith the Lord.

This was getting personal. Among the great boasts of Samaria—one of the "show places" as we say was the house of ivory built by King Ahab; as the author of the Book of Kings says (I Kings, 22-39) "Now all the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the Chronicles of the Kings of Israel?" Winter houses and summer houses—only the very rich could afford them. Country residences were then, as now, a perquisite of the exploiter.

But this mad prophet was not only threatening destruction against the substantial citizens; he was turned his voice against the church as well. What a thrill of astonishment—almost of terror—at his daring must have swept his hearers as he thundered

> "In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground!"

It is as though some street speaker were to threaten that when God visits the city in judgment, his first act will be to smash the churches. The altar of Bethel—why, that was the holy stone on which Jacob had slept, when his wonderful dream of the open heavens and the angels ascending and descending had come upon him; which he had set up and anointed with oil, and which had ever after been holiest of the holy to all the children of Israel, his people. That sanctuary was now elaborately embellished with gold and marble and cedar and carven oak and images of golden bulls, and other altars had been erected around it; but the great stone of Bethel was held to be supremely holy unto God. And to proclaim that God himself would desecrate it—sacrilege! blasphemy!

And more messengers hurried off to tell the High Priest, guardian of law and order, that wild words were being uttered.

Amos did not pause there, but thundered on. The rich women of the capital city now received his anger

> "Hear this word, ye cows of Bashan, that are in the mountains of Samaria, which oppress the poor, which crush the needy, which say unto their lords, 'Bring, that we may drink!'"

Never was there a briefer, clearer picture of the driving cause behind the oppression of the poor. It is the growing insatiable appetite of the women at home which goads the exploiter on to crushing yet more out of his fellowmen. The wife and the daughter who must maintain their social position with gowns and hats, with jewels and laces with pug dogs and limousines and trips to Europe; with finer and ever finer houses, more and more expensive furniture; with entertainments and balls; with summer sports and winter splendors—these are the driving force behind oppression. When men get off by themselves they delight in "roughing it." Money is used mainly to gratify the desires of the women they seek to please. And this whole class of social parasites, women battening in idleness on the income of their men—as distinguished from the women who earn their existence—is hit off by Amos in the one stinging, biting phrase "Kine of Bashan! Who say unto their lords "Bring, that we may drink!"

* * *

Oh, how well we know them, these kine of Bashan! Every Sunday newspaper is full of them and their doings. They pose and preen and strut before our eyes in the photograph sections of the Society news. "Bring, bring, bring!" is ever their cry—and it is in obedience to this demand of the female parasite that the male exploiter sucks the blood of the poor.

Amos sweeps on in the terrific thunder of his denunciation;

> "Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat—ye have built houses of hewn stone, but ye shall not dwell in them. Ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions, and how mighty are your sins; ye that afflict the just, that take a bribe, and that turn aside the needy in the courts from their right!"

Hearken to this, dwellers in Newport by the Sea, and in the summer colonies of the very rich! Hearken, builders of palaces at Pocantico Hills! Hearken, ye that search out the lovely places of the earth to rear therein homes of sumptuous splendor, the like of which man has never seen before. Ye that have gambled your money out of the poor, that by legalized trickery and commercial schemes of manifold iniquity have stolen the foundations from many a poor cottage and humble tenement, to gild your walls and decorate your lawns! Amos speaks across all the ages even to you. Shall the poor fight for you to protect your ease against foreign aggression, when he knows full well that you yourselves are his greatest foe?

In vain is the rumble of the war-drum in the ears of the swarming American millions. They know the trick of old, and they have grown weary of it. When they take arms it will not be to protect wealthy idlers, but to destroy their own foes at home, who have devastated the land not only with bayonet and bullet, but also by trickery and graft.

TAKE HEED HOW YE CALL TO ARMS!

One of the great points in the preaching of the popular orators was the coming of the Day of the Lord. By it they meant the day of victory, when then God should take vengeance on all his foes and give his own people dominion over the earth. Every popular orator dwelt upon the glories of the Day of Lord, and kindled their expectations with pictures of the splendor and plenty that should be theirs when that day came. But Amos said:

"Woe unto you that desire the Day of the Lord. Wherefore would ye have the Day of the Lord? It is darkness, and not light! As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand against the wall—and a serpent bit him."

Here it appears that somebody shouted a protest against this defiance of tradition, for Amos said:

> "Shall not the Day of the Lord be darkness, and not light? Even very dark, and no brightness in it? I hate, I despise your feasts, and will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings, and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of your songs; for I will not hear the melody of your viols. BUT LET JUSTICE ROLL DOWN AS WATERS AND RIGHTEOUSNESS AS A MIGHTY STREAM!"

Just phrase it this way: "Thus saith the Lord. I hate, I despise your Easter services and your Christmas Day celebrations. Your big church doings bore me. Yea, though you take up thousand-dollar collections and donate hospitals and alms-houses, I will not accept them; neither will I regard the conscience money with which you build colleges and schools. STOP THE NOISE OF THOSE HYMNS: I CAN'T STAND THE ORGANS AND THE VESTED CHOIRS! WHAT I WANT IS JUSTICE—GIVE ME THAT AND I'M SATISFIED!"

That's what Amos said. The translation of ideas is just as necessary as the translation of words. Translate the Hebrew church service into the American church service—and then realize that God, through the prophet Amos, was despising them both equally unless justice, prevails—and you have the message of this Book of the Bible.

"You invented all these ceremonies—I didn't," says God—this is the message of verses 25 and 26 in Chapter 5. "Take them with you—you are going into captivity, you and your idols together, because you have not followed justice in your worshipping." And Amos goes on to specify:

> "Woe to them that are at ease in Zion, and to them that are secure in the mountains of Samaria—the notable men of the Chief of the Nations, to whom the House of Israel come!
>
> "Ye that put far away the evil day, and cause the seat of violence to come near."

This destruction which he preaches is for the "best citizens."

* * *

"Ye that put far away the evil day, and cause the seat of violence to come near."

This sounds strangely like the prominent citizens who scoff at the social revolution, yet hire **men of violence that bring it nearer.**

> "Ye that lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs out of the flocks and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that devise for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments, but are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the revelry of them that stretched themselves shall pass away."

Was there ever anything more vivid? Was there ever a picture of the luxurious idleness of the "upper classes" more piercingly accurate—more sarcastically true? We have them with us yet—our favorite literature is mainly about them. One cannot pick up a popular magazine without reading about them in the stories of "society and intrigue and love," slushy to a point of unutterable rottenness as they are. One cannot read a society column in the daily newspapers without knowing all about them and their doings—the revelry of them that "stretch themselves" yawning with the ennui and perpetual boredom of the rottenness of unearned wealth. "They shall go captive with the first that go captive! The Lord God hath sworn by Himself—I abhor the excellency of Jacob, and hate his palaces!" Do you wonder that any honest God should hate such riff-raff as they?

We may imagine how about now there was debate and division in the Executive Commi tee of Bethel—what to do with this man. It was evident that he had the crowd; they packed around his stand close, solid, eager. Over the holy grounds of the shrine there was a silence; a tense, dynamic silence, throbbing with the destiny of the nation; while above it rang the clear voice of the desert-dweller Amos, relentless, piercing, rising and falling with the tremendous burden of his eloquence. Should they stop him? or disregard him? They wavered. Meanwhile the prophet went on.

> "Behold, the Lord stood beside a wall made by a plumb-line, and with a plumb-line in his hand. And the Lord said unto me, 'Amos, what seest thou?' And I said, 'A plumb-line.' Then said the Lord, Behold I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more; and the high places of Isaac shall be desolate and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword!' "

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This was going too far. It was treason! Jeroboam, son of Joash, was king over Israel, and a veteran of many wars. In his campaigns he re-conquered Moab, Gilead and part Aram. He was a "mighty man of valor," and he was not apt to listen unconcerned to the preaching of sedition. To say that God could "rise against the house of Jeroboam with the sword" meant rebellion—nothing else. The Executive Committee reached an immediate decision. Amaziah, the high priest—Bishop of Bethel as we would call him—hurriedly despatched a messenger to the King, saying:

> "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith, 'Jeroboam shall die by the sword, and Israel shall surely be led away captive, out of his land.' "

But before the messenger could reach the king, some time would elapse. Wherefore Bishop Amaziah sent word to Amos, bidding him desist. The message was not harsh—in the first place, the people were solidly with Amos, and there was no telling what violence might be provoked at the Shrine if forcible hands were laid on him; and in the second place, there was a certain sanctity attached to the order of Sons of the Prophets that made it unpolitic to touch them. So Amaziah sent what he doubtless conceived to be a very diplomatic message, running thus:

> "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel; for it is the king's sanctuary, and it is a royal House."

You do not get the full flavor of the message in this form. Let us translate it as it would be worded by the presiding elder at some famous camp-grounds to a backwoods preacher who was making himself too much in evidence.

"Brother, go back into the backwoods; you will never make a living here. Do your preaching where the people will support you; but don't preach here any more, for this is an aristocratic church. All the best people come here, and they don't care for this kind of talk."

Would that discourage you? Would that make you slink away—a pompous message telling you that you'd get more money out of your preaching, if you'd go to some place where the people were uneducated, and wouldn't try to talk to real aristocratic highbrows? Would that—as the popular expression goes—gravel you?

It had the effect of making Amos furiously angry. Not the courtesy of the message, but the intimation that he was one of "sons of the prophets"—professional street preachers and fortune-tellers—that Amaziah evidently supposed him to be. Those Sons of the Prophets—"Bnei Nebiim" the people called them—were clairvoyants who went into trances, and got fees for telling fortunes in that way. Amos' furious reply began thus:

> "No prophet was I, nor Son of a prophet; but I was an herdsman, and a dresser of sycomore trees; and the Lord took me from following the flock, and the Lord said unto me, 'Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord; thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith the Lord: 'Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of this land!' "

This answer was not only vituperative, but coarse—BUT IT TOLD THE TRUTH. It was the most horrible, unspeakable fate that could have been prounounced over the high-priest Amaziah. Why such a withering blast of condemnation? Why such a curse? Was it because he had sought to stop Amos from speaking? Was this reply merely a burst of personal spite from the stump-speaker to the head of the church?

Oh no; prophets are not made of such small stuff as that. Personal resentment was not the flame that raged in the breast of Amos. It was that Amaziah had been entrusted with the sacred duty of preaching the gospel of the rights of the poor; it was to him that the holy task fell of protecting the poor and needy from the spoiler and the rich—and here he was linked with the exploiters; betraying his God and the Law he was set to protect, and letting his people fall into the hands of the robbers without a protest. **It was because Amaziah felt so contemptuous** of the Gospel he was sent to maintain that he despised the man who proclaimed it as out of date, backwoodsy, unfit to associate with aristocratic worshippers.

AMAZIAH, THE HIGH PRIEST OF BETHEL, RULES IN EVERY CITY IN THIS LAND TODAY. The pulpits of the wealthy churches in EVERY CITY in this land are filled by men who write scornful, contemptuous letters to the preachers of social justice, if they answer them at all—saying that their congregations are too highly educated to stand for such mouthings as Christian Socialist speakers give. **IT IS THE POORER CHURCHES THAT WELCOME THE MESSAGE OF CHRISTIAN SOCIALISM—WHICH IS THE MESSAGE OF AMOS AND OF ALL THE OTHER PROPHETS AND OF JESUS.**

* * *

"Go into the backwoods" is what they tell the preachers of social righteousness. "Our people are of a better class; they won't listen to such stuff; you have to approach them gently with the message of social justice." And that is what they do—approach their people so gently that their people never find out that social justice is the theme!

Amos was not allowed to speak much longer, but he made the best of his time. "The songs of the Temple shall be howlings in That Day, saith the Lord," he goes on; and then takes up again the burden of his condemnation upon the prominent merchants of Israel, the prominent and successful business men upon whom, the Bishop Amaziah felt, the destiny of the nation must depend.

> "Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail; saying, 'When will the new moon be gone, that we may sell corn? And the sabbath, that we may sell wheat?' (making the bushel small, and the dollar great, and dealing falsely with balances of deceit); 'that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?' The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works!"

And then he goes on in one last terrific burst of wild eloquence that must have caused the hearts of his hearers to swell and quake within them:

> "I saw the Lord standing beside the altar; and He said, 'Smite the chapiters, that the thresholds may shake; and break them in pieces on the head of all of them; and I will slay the last of them by the sword—there shall not one of them flee away, and there shall not one of them escape!' "

He means the successful business men—who have impoverished the poor, and enslaved them, and starved them, and robbed them of their last possessions—making the bushel small, and the dollar great, and dealing falsely with balances of deceit!

> "Though they dig into Sheol, thence shall mine hand take them; and though they climb up into heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and bring them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall smite them; and I will set mine eyes upon them for evil, and not for good!"

Search through the records of impassioned oratory as you will, you can find nothing to surpass this. And against whom was this terrific outburst of vengeance to be directed, so terrible that it shocks us even yet to read?

AGAINST CROOKED MERCHANTS! AGAINST EXPLOITERS OF THE POOR BY BUSINESS DECEIT—AND AGAINST THE CHURCH THAT UPHOLDS THEM IN THEIR METHODS: AND AGAINST NO ONE ELSE IN THE WIDE WORLD!

The case of Amos is clear-cut and unquestionable; he classes as enemies of God the prominent and successful business men whose success is built upon the impoverishment of the poor and needy. And because they are ruling the nation, the nation is bound to be destroyed as one of the enemies of the God whom it professes to worship.

THIS WAS THE PATRIOTISM OF AMOS. And what Amos preached, all the prophets preached. Isaiah proclaimed the same message, Jeremiah most of all, told the same truths; Hosea, though in sadder, gentler, tenderer words, taken out of his own experience with on unfaithful wife, preached the same message.

Patriotism with the prophets often took the strange form of denunciation of their country as an offender against the laws of the God they professed to worship.

Jesus wept over his country. "O Jerusalem, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee," he lamented, "behold, thy house is left unto thee desolate! They shall not leave one stone upon another!"

And now—in the light of what the prophets taught and of what Jesus also repeated—what should be the patriotism of the pulpit in this land today?

What of the pulpits of America today? How they ring with patriotism and fine fury! How they demand war to punish an insolent enemy abroad! How they talk about national dignity, national honor, security for American interests abroad!

AND HOW SILENT THEY ARE ON CONDITIONS AT HOME!

The Church press—how it plays upon the crimes of Germany and of Britain, of Japan, of the Turks, of the Russians; with what ferocity do the editors of even the religious journals insist that America must uphold international standards of right and wrong—**AND WITH WHAT UNANIMITY THEY IGNORE COMMON HONESTY, ORDINARY DECENCY, ELEMENTARY SAFETY AT HOME!** How they deprecate the Industrial Commission for "stirring up strife between capital and labor!"

* * *

Our Fourth of July orators—our Thanksgiving Day speakers—our Lincoln and Washington dinner address—how they dwell upon national greatness! How they remind us of the great deeds of our forefathers! **And how silent they are on the horrors that are being enacted among us day by day!**

O, God! send us another Amos—to tell the truth.

THE PROPHECY OF AMOS

Hear this, O ye that swallow up the needy
  And cause the poor of earth to fail and die!
That make the ephah small, the shekel mighty,
  That falsely weigh and make the measures lie!
The Lord hath sworn the works he'll e'er remember
  Of those who thus the lowly sell and buy!

Shall not the earth for such deeds rock and tremble,
  As mourning hearts are stirred throughout the land?
Ay! shall it not rise wholly, like the river
  That cut off Egypt from Arabia's sand?
Yea! it shall rise and sink on you, ye masters!
  While those ye scourged march to the Promised Land!

—Edwin A. Field.

To Check Cause of Turbulence

Chairman Walsh of the U. S. Industrial Commission makes this clear, unequivocal pronouncement, coming like a thunderclap across the clouded atmosphere.

"WE FIND THE BASIC CAUSE OF INDUSTRIAL DISSATISFACTION TO BE LOW WAGES: or, stated in another way, the fact that the workers of the nation, through compulsory and oppressive methods, legal and illegal, are denied the full product of their toil."

"We find the unrest here described to be but the latest manifestation of the age-long struggle of the race for freedom of opportunity for every individual to live his life to its highest ends. As the nobles of England wrung their independence from King John, and as the tradesmen of France broke through the ring of privilege enclosing the Three Estates, so today the millions who serve society in arduous labor on the highways and aloft on scaffoldings, and by the sides of whirring machines, are demanding that they, too, and their children, shall enjoy all of the blessings that justify and make beautiful this life."

Forward, ranks of the Christian Socialists!

And he closes his report with these words:

"Fourteen years before Abraham Lincoln was called to the high office where he immortalized his name, he uttered these great truths:

"Inasmuch as most good things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened in all ages of the world, that some have labored, and others have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government."

"With this lofty ideal for a goal, under the sublime leadership of the deathless Lincoln, we call upon our citizenship, regardless of politics or economic condition, to use every means of agitation, all avenues of education, and every department and function of government, to eliminate the injustices exposed by this commission, to the end that each laborer may secure the whole product of his labor."

Regarding the policing of industrial disputes, the report says:

"There are certain features of the State police system, however, which seem to be preferable to the present haphazard methods of policing strikes. It is desirable, first, that all kinds of police should receive their entire compensation from the State. Second, an organized force, whose records are known, is preferable both to the private police or corporations and to the deputies ordinarily sworn in by sheriffs. Third, it is desirabe that the force should be strictly disciplined and subject to definite orders. Fourth, it is desirable that those in command of any police force should have a reasonably secure tenure of office and should have had previous experience under similar circumstances, as an inexperienced person is likely to become panic stricken by the mere presence of crowds, regardless of their actions.

"If these desirable features could be combined with other features which would insure their impartiality during industrial disputes, and raise their ideals from the present militaristic basis to the police basis of preserving the peace and protecting the rights of both parties and the public, the establishment of State police systems for use in connection with industrial disputes might be recommended. But under present conditions, it seems desirable rather to leave the State policing of industrial disputes to the sheriffs and the militia if the restrictions hereinafter suggested are rigidly enforced so as to protect both the organization and the personnel from partisanship.

"Not only should every barrier to the freedom of speech be removed, as long as it is kept within the bounds of decency and as long as the penalties for libel can be invoked, but every reasonable opportunity should be afforded for the expressions. The experience of Police Commissioner Woods of New York City, as contained in his testimony before this Commission, is convincing evidence of the good results which follow such a policy. Mr. Woods testified that when he became Commissioner of Police, he found in force a policy or rigid suppression of radical street meetings, with the result that riots were frequent and bitter hatred of the police was widespread. He adopted a policy of not only permitting public meetings at all places where traffic and the public convenience would not be interfered with, but instructing the police to protect speakers from molestation; as a result, the rioting entirely ceased, the street meetings became more orderly and the speakers were more restrained in their utterances.

"To remove the causes which lead to violence and to promote the impartial and effective action of police during disputes, the following recommendations are made:

1. "The enactment by Congress of a statute PROHIBITING, UNDER SEVERE PENALTIES, the transportation of men from State to State either under arms or for the purpose of farming them as guards or as agents either of employers or of employees.

2. The enactment by Congress of a statute PROHIBITING THE SHIPMENT in interstate commerce of cannon, gattling guns, and other guns of similar character, which are not capable of personal use, when consigned to anyone except military agencies of the State or Federal Governments.

3. The regulation or prohibition of private detective agencies and private employment agencies as hereinbefore suggested.

4. The strict enforcement in all public and private employment offices of the rules requiring full notice of the existence of a strike.

5. The complete assumption by the States and municipalities of the responsibility for policing, and the prohibition of the maintenance of ANY PRIVATE POLICE (except a limited number of watchmen without police power except on premises.)

6. The definition by statute, by the States, of the conditions under which sheriffs may deputize, such regulations to include provisions that a DEPUTY MUST BE A BONA FIDE RESIDENT OF THE STATE, that a sworn statement of the complete activities of each deputy covering a period of ten years immediately preceding his deputization shall be filed with the Secretary of State, that no person who shall have been convicted of any misdemeanor or who shall have been imprisoned in any State shall be deputized, and that no deputy shall receive any money or any other thing of value from any person connected with an industrial dispute during his period of service or in connection therewith.

7. The enactment of statutes, by the States, providing a uniform code governing the militia and embodying the following principles:

a. A proclamation of martial law or a state of war, insurrection or rebellion, by the Governor of a State, AS THE RESULT OF AN INDUSTRIAL DISPUTE, shall have no effect upon the continuance of the constitutional [illegible]ations of the State and Federal constitutions, [illegible] the law and statutes, nor upon the jurisdiction of the courts, nor upon other civil authorities.

b. The writ of habeas corpus or other process of the courts can not be suspended, interfered with nor disregarded by the military. It is part of the duty of the military to assist in enforcing the process and decrees of the civil courts.

c. The ordinary courts shall have exclusive jurisdiction for the punishment of crime, and in all cases where the same act constitutes an indictable offense under both military and criminal law, court-martials shall have no jurisdiction nor authority to try officers or soldiers accused thereof, but the offender shall be turned over to the civil magistrate for trial.

d. The military may not hold, detain, nor imprison persons arrested by them any longer than is necessary to hand them over to the civil authorities. No person arrested by the militia shall be detained after noon of the following day, without being brought before a committing magistrate.

e. The military may not forcibly enter nor search a private house in order to seize arms or other property concealed therein without a search warrant.

f. The military shall have no authority to establish a censorship over the press nor to interfere with the publication of newspapers, pamphlets, handbills, or the exercise of the right of free speech, except under process of the courts.

g. The military shall not limit, restrict, nor interfere with the freedom of movement of peaceable citizens or the rights of public meeting, assemblage, or parades in streets and public highways or elsewhere, except under due process of law.

h. Every military officer under whose orders a civilian is arrested shall within twenty-four hours thereafter report in writing to the commanding officer the name of the prisoner, the offense with which he is charged, and what disposition has been made of him. Failing, he shall be liable to such punishment as a court-martial may direct.

i. In times of industrial disputes no private guards, detectives, nor employees of either of the contending parties shall be enlisted or employed as members of the militia, and all persons found by the commanding officer to be in the employment of either party to a dispute or actuated by animosity or personal ill-will toward either of the contending parties, shall be forthwith released from active service.

j. The Governor may, in times of disturbance, by proclamation forbid the sale or transportation of firearms, ammunition, and intoxicating liquors, and may require all firearms and other weapons to be deposited with the military at certain places, receipts being given therefor. Proper search warrants may be issued to discover concealed weapons.

8. That the States and municipalities should provide by law for the fullest use of schools and other public buildings for public meetings and lectures and for other similar purposes."

DANGERS OF UNEMPLOYMENT

The unemployed have aptly been called "the shifting sands beneath the State." Surely there is no condition which more immediately demands the attention of Congress than that of unemployment, which is annually driving hundreds of thousands of otherwise productive citizens into poverty and bitter despair, sapping the very basis of our national efficiency, and germinating the seeds of revolution.

MANY STRIKES ACTUAL REVOLUTIONS AGAINST OPPRESSION

Not far distant is the time when school children will learn to celebrate the deeds of heroism and sacrifice done in the great strikes, if this section of the report is heeded:

"Looking back over the industrial history of the last quarter century, the industrial disputes which have attracted the attention of the country and which have been accompanied by bloodshed and violence, have been revolutions against industrial oppression, and not mere strikes for the improvement of working conditions.

"Such revolutions in fact were the railway strikes of the late eighties, the Homestead strike, the bituminous coal strike of 1897, the anthracite strikes of 1900 and 1908, the strike at McKees Rocks in 1909, the Bethehem Steel Co. strike of 1910, the strikes in the textile mills at Lawrence, Paterson and Little Falls, many of the strikes in the mining camps of Idaho and Colorado, the garment workers' strikes in New York and other cities, and the recent strikes in in the mining districts of West Virginia, Westmoreland County, Pennsylvania, and Calumet, Michigan.

STARTLING FIGURES FROM WALSH REPORT

Distribution of American Wealth.

The "Rich"—2 per cent—own 60 per cent of the wealth.

Middle Class—33 per cent—own 35 per cent of the wealth.

The poor—SIXTY-FIVE PER CENT—OWN FIVE PER CENT OF THE WEALTH.

BEST PROPAGANDA BOOK

Vail's latest book, "Socialism, Militant and Triumphant," is unsurpassed, if not unequaled at the price, 50c in cloth, 25c in paper binding. Beautifully printed and bound. Excellent for class study or for handing to a friend. Order of the Christian Socialist, 5457 Drexel Avenue, Chicago.

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If you know any patriotic minister or layman who is not a Socialist, any jingo American, or any non-Socialist Bible student—send him this issue of the Christian Socialist. We need the broad vision of the prophet-patriots of Israel to keep our heads clear in these trying times. Send broadcast this "Patriots' Number" and help "save America" from its foes within its gates.

WHO ARE THE ATHEISTS?

Some comrades have criticized sharply the October issue because of the leading editorial "Who are the Atheists?" Others—the great majority of those who have written about it—have spoken of it with enthusiasm.

In the world-crash that is upon us there are many good, complacent folk who content themselves with names and words, and forget the substance and the truth of God's religion. There are many calling themselves Christians who are divided by the width of a world from the mind of the Master. There are many who know him not, who yet are written in his heart of hearts.

Shams are abhorent to God as to men. The time is upon us when we must straitly discern between the chaff and the wheat of our religion.

Look to yourselves, brethren! There be many who cry, "Lord, Lord," who are strangers to Him. There be many who scorn the name of Christian who are His followers. It was so prophesied.

"Who are the atheists?"—they who take God's name in vain, by calling themselves Christian, yet refusing to follow Him. Who are the believers?—they who do His will, whether they bear His name or no.

Jesus said:

"A certain man had two sons. And he came to the first and said, "Son, go work today in my vineyard." He answered and said, "I will not." But afterwards he repented and went. And he came to the second and said likewise. And he answered and said, "I go, sir." And went not. Which of these two did the will of his father? They say unto him, "The first."

"Jesus saith unto them, "Verily, I say unto you, the publicans and the harlots go into the kingdom of God before you."

Who are the atheists? Judge ye yourselves, brethren, that ye be not judged of the Lord.

J. STITT WILSON JOINS CHRISTIAN SOCIALIST STAFF

J. Stitt Wilson, formerly mayor of Berkeley, Calif., has consented to merge his paper "Good News to the Poor" with the **Christian Socialist**, and to become a regular staff contributor of this paper. Comrade Wilson needs no introduction to our readers. His writings are among the most powerful and certainly the best selling that have ever appeared in the **Christian Socialist**. The **Christian Socialist** will have exclusive sale of his three pamphlets "The Bible Argument for Socialism," "The Harlot and the Pharisee," and "Vocational Education." A new article by him, no less inspiring than his "Christianity in Overalls," will shortly appear.

Further good news about our new plans will appear in the next issue. We are working hard to produce the best propaganda paper published. But we need the pledge of your support now.

To all those sending in their dollar before Dec. 31, we will send both Weekly and Monthly for a year. Be on the Roll of Honor. Send your Dollar now!

KEIR HARDIE DEAD

Keir Hardie, a thorough Christian and a leader of the British Socialists, is dead. In our next issue we will publish sketches of his life and work, by those who knew him best. His quiet strength will be sorely missed in the evil days that are upon us.

WHY DON'T WE?

An Eastern minister, a schoolmate of one of the editors, writes: "I think your publication is a useful agitator. I wonder sometimes that there aren't more constructive articles, but I suppose that the other kind are considerably easier to write, and that the day for constructive work is not exactly imminent. Let us have, one of these days, something besides the general evils of society."

The point is one frequently made. It might be phrased thus: "Why don't you fellows stop crying, 'Fire! Fire!' and start building a new house?" The answer is simple. When you begin to understand that the house is really burning, then you will get out of it—and we will begin to plan together. Socialists cannot reconstruct society until society is Socialist. Our first duty is to awaken them that sleep, and arouse them from the dead, that Christ may give us all light.

WHY A WEEKLY CHRISTIAN SOCIALIST?

Because a Monthly alone is too slow in these modern times!

The Lord's business needs haste, snap, and modern business energy!

Already TWO THOUSAND YEARS of opportunities have been largely lost because of misinterpreting (spiritualizing) Christ's practical teachings.

Had the Christian people really WORKED "daily" as well as PRAYED, the promised Kingdom of God would long, long ago have been established on earth as in Heaven.

Then we would have had universally today—

Co-operation instead of competition,
Plenty instead of poverty,
Brotherhood instead of hatred,
Happiness instead of crime,
Love instead of murder,
Peace instead of war,
Heaven instead of hell.

—Harvey P. Moyer.

CHRISTMAS PRESENTS

Now is the time to order your Christmas presents. Nothing could be better than a subscription to the **Monthly or the Weekly Christian Socialist**, or one of the premium books offered in the list on another page. Order soon, so that the present way reach you in time. You may have it addressed directly to the one you wish it for, if you send us the name and address. **Do not waste your money on useless presents.** Give something that will do good. You can get such presents for from 5 cents to $2.00. See our list, and act promptly.

GREAT LIFE OF MARX

We have a few copies of John Sprago's greatest work, "The Life and Times of Karl Marx." It is beautifully illustrated and makes a priceless addition to any library. A splendid Christmas present. $2.50 prepaid, or FREE with seven subscriptions to the Weekly Christian Socialist at $1.00 each, $7.00 in all.

FROM SCOTT NEARING

The Christian Socialist has received from Scott Nearing, with the compliments of the author, three pamphlets by him entitled "The Why of Income," "The Recent Increase in Land Values," and "The Adequacy of American Wages." They will be reviewed in a later issue.

We have also received a copy of "The New Philosophy of Money" by Frank N. Westrup.

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C. S. F. NOTES

THE CARRS AT COLUMBUS. After a week of preparatory work by Mrs. Carr, I gave four lectures at Columbus, Ohio, Oct. 10-12. Much assistance was rendered by Rev. Dr. Starr, a retired Methodist minister, whose halo of silvered hair and beard, beautiful, kindly face, princely bearing, and spirit pure and sweet as summer sunshine, mark him a rare and lovely example of what Christ can do for one who dedicates his years to His service. It was through Dr. Starr that Mrs. Carr obtained a hearing before the union preachers' meeting, and was enabled to arrange a lecture date for me with the Methodist preachers the next Monday.

On Sunday afternoon I delivered "The Third Trial of Socialism" in the Central M. E. Church to about four hundred people. Dr. Starr offered the opening prayer, which produced a profound impression. Several other ministers were present, and they reported the address very favorably at their preachers' meeting the next day. Hopeful enthusiasm was manifested by many comrades and others over the Sunday meeting. One man told Dr. Starr he would join the Central Church because of that meeting; a comrade who had formerly shown bitter contempt for religion said he would be glad to attend church regularly if he could hear such a real gospel preached; and a bright boy of sixteen years declared it was the first time he had ever attended church, but that he would like to attend meetings of that kind. Besides this many church people were deeply moved both mentally and spiritually to appreciate the Socialist message.

On Monday morning I preached to the Methodist ministers and other ministers who came, about fifty in all, upon the now famous Fifth Chapter of Nehemiah, especially stressing the modern "cry of the people," and the everlasting injustice and hopeless misery of the system of rent, interest and profit, showing that these same evils curse the whole world today as they did the Jews in Nehemiah's time. This address is too clear and plain for some ministers, but strong commendation and deep feeling of sympathy for the Socialist position were expressed by many of these Columbus preachers, some of whom plainly declared their faith in Socialism. Dr. Starr and others uttered glowing tributes to this address before the ministers and to the address of Sunday. A delightful time was enjoyed hearing and answering the questions of the ministers.

On Monday night in the Indianola Street Church of Christ I gave "The Reign of the Working Class Foretold in the Bible" to an audience whose intense interest was inspiring. A prominent comrade declared this the most interesting hour he had ever spent. Rev. Glazier of the Woodstock Universalist Church offered the opening prayer. He joined the Fellowship that night and the Socialist party the next night.

On Tuesday night at Federation Hall, under the auspices of the Socialist Party, I lectured on "The Mark of the Beast." When I entered the hall Dr. Starr was making an eloquent and touching appeal for the Socialists and church people to "get together" for the great work of social salvation, and after my lecture he spoke stirring words of appreciation which increased the desire of the comrades to arrange for another series of lectures soon, and they elected a committee of ten to do so.

As a result of those meetings many ministers and church people obtained a clearer view of and greater sympathy for Socialism, while a few declared themselves to be entirely with us hereafter; and many Socialist workers have more hope and courage with reference to the near future of our great cause.

At the close of these meetings a center of the Christian Socialist Fellowship was formed, with twenty members, and from the intelligence and loyal activity of these comrades we expect much good to result.

The following officers were elected: President, C. E. Warren; Secretary-Treasurer, Mrs. Bertha Ballard. Comrades Carleton Berry, E. B. Wharton and C. F. Welsh, with the officers, were elected to form the Executive Committee.—E. E. Carr.

MRS. CARR'S LECTURES

Sunday, October 3, Mrs. Carr gave an address in Federation Hall, after which the comrades discussed plans for Mr. Carr's series.

Mrs. Attorney Bachman, prominent in the suffrage cause in Columbus, arranged for Mrs. Carr to speak at the Woman's Suffrage Parlors Tuesday afternoon, October 5.

On Thursday afternoon Mrs. Carr addressed a Woman's Missionary Society of one of the Methodist churches and on Friday afternoon one of the W. C. T. U. circles. Both of these dates were arranged by Comrade Mrs. C. E. Byers, a leading member of one of the Methodist churches. The women received Mrs. Carr's message with much interest.

On Sunday evening, through the influence of Comrade John D. Frank, Mrs. Carr gave an address in the Second German M. E. Church. The attendance was good and the audience very attentive. The pastor, Rev. Bauman, expressed his interest in our cause afterwards, and also after hearing Mr. Carr the next morning.

Much credit is due Comrade Cecil Bailey, a bright young man, who bore much of the responsibility of the meetings, and who worked with untiring zeal to make them a success.

We very much enjoyed the cordial hospitality of Comrades Mr. and Mrs. Warren, who entertained us in their beautiful home, and who also rendered every assistance possible.

We pray that the new Columbus Fellowship Center may rapidly grow and do a great work in that city.

Chicago Center has inaugurated weekly meetings, having begun them on the first Sunday in October. They are held in Hall 601, Masonic Temple, at 2:45 p. m. every Sunday afternoon. Steady growth has marked the size of the audiences, and there has also been a noticeable increase in enthusiasm. Rev. Irwin Tucker, president of the Center, usually makes an address which is followed by the presentation of some particular phase of the class struggle. The program has been as follows:

Oct. 3, "Can there be peace between Labor and Capital?" by Com. Tucker. Followed by an address by Sidney Hillman, president of the striking Amalgamated Clothing Workers, on the issues at stake.

Oct. 10, "Evolution of the Bible," followed by Mrs. Ida L. Fursman, president of Chicago Teachers' Federation, on "Labor and the Public Schools."

Oct. 17, "Who Wrote the Ten Commandments?" followed by Miss Ellen Gates Starr, of Hull House, on "Police Brutality in Strikes."

Oct. 24, "The Patriotism of the Prophets," followed by an address by Madame Kollontay, of Russia.

Oct. 31, "Jesus, the Worker," by Comrade Tucker, followed by general discussion.

In addition to these meetings, addresses have been given by Com. Tucker as follows:

Saturday, Oct. 9, addressed striking garment workers, Hodcarriers Hall and Apollo Hall.

Sunday, Oct. 10, Church of the Advent, Chicago, 11 a. m., "The Conflict on Camel."

Monday, Oct. 11, Round Table Club, Chicago, "Religious Education."

Tuesday, Oct. 12, Unitarian Conference of Illinois, Hinsdale, Ill.

Wednesday and Thursday, Oct. 13 and 14, attended Synod of Midwest Province, Episcopal Church.

Saturday, Oct. 16, striking garment workers.

Tuesday, Oct. 19, garment workers, Hodcarriers' Hall.

Friday, Oct. 22, Twenty-fourth Ward Socialist Party, Chicago.

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EDWARD E. CARR,
Business Manager.

Sworn to and subscribed before me this 4th day of October, 1915.

(Seal) [illegible]NRY L. STROCK,
Notary Public.

(My co[illegible] [illegible]rch 16, 1917.)

Why Socialism Doesn't Grow

By W. W. Passage, Associate Manager of the New York Call

This significant article is by one of the managers of the New York Call. It is in line with many expressions from prominent Socialists, showing how completely the old idea of hostility to religion is disappearing from responsible leaders. The necessity of the Christian Socialist propaganda to the success of the cause becomes daily more apparent. Help us increase our usefulness.

A recent resolution passed by the German Socialists was as follows:

"Let us understand that we are not merely Germans, French or Russians, but that we are all MEN; that all people are of the same flesh and blood and that they have no right to kill one another, but that they ought to love and help one another. Such is CHRISTIAN, humane conduct. Man does not belong to the one nation only, he belongs to humanity."

I call your attention to the recognition given by the German Socialists to the necessity of "Christian, humane ideals" in the Socialist movement.

It seems to be a chronic state of mind among some of our finest Socialists to suspect that any great influx of the religious element in the Socialist movement would render the movement unstable, less logical, less scientific, emotional and sentimental to the point of being actually mushy and ready to unite with any people who might shout their good intentions loud enough.

Now I believe I can see the possible danger of this as well as they can, but I do not believe it is a probable danger, because we have seen such men retain their religious beliefs and at the same time be most uncompromising, class-conscious Socialists, and there are hundreds like this. I think that these suspicious Socialists make the mistake of supposing that religious people, coming into the well-defined Socialist movement of today, bring with them the same mixed ideas that they did in the earlier history of the Socialist movement; and in so believing, it seems to me they overlook the fact that political and industrial development has clarified the situation, and that people with religious instincts or feelings are susceptible to the same natural influences that have brought about this development.

We all admit that we are not gaining the sympathy and support of the people, commensurate with the logic and justice of our cause. Isn't it at least possible that one of the big reasons for this is the attitude of Socialist writers and speakers? I too was for a number of years as harsh and satirical as I knew how to be, especially with reference to the attitude of church organizations, and this generally was construed as an antagonism on my part to religious ideas. I am a convert to the idea of cultivating the sympathies and applauding the ethical aspirations of religious people of all denominations, and showing them how these aspirations can be realized through Socialism, and only through Socialism.

There are some mighty good articles appearing in the **Christian Socialist**, but the Call, while it quotes from other periodicals, has never to my knowledge quoted a single line from that paper. There is an article by our millionaire friend, Cochran, in the May issue which is mighty significant when we consider the financial and religious standing of the man. In my opinion nothing would be more interesting in the magazine section of a Sunday edition than a few of these articles, and would make readers and friends for us in fields hitherto entirely neglected.

The Socialist movement must be made the economic expression of every single human being who believes in the co-operative commonwealth and is possessed of a passion for justice and righteousness; and, in my opinion, it must not allow its official spokesmen or writers while speaking or writing under the auspices of the party, or the party organs, to antagonize a single person on matters of unrelated personal beliefs, particularly with regard to the delicate questions of religion and marriage.

I have tried during the past year or two to ascertain the reasons why such an obviously just and logical proposition as we have does not grow in the favor of the great struggling and burdened mass of people who need it most, and I am convinced that it is due very largely to these things.

First, the failure to present Socialism as the economic realization of the ethics and ideals of religious people; as a matter of fact failing to present the idea to them in a **sympathetic** manner, or even giving them a considerable basis of fact upon which to build the distorted views intentionally projected by those who are seeking to create antagonism to Socialism on the ground that it is anti-religious.

Second, a similar lack of sympathetic approach to organized labor. The deLeonistic method of abuse and vituperation of labor leaders has been inherited by our party to some extent, and we have secured the everlasting hatred of certain of these leaders who are sincere and well-intentioned and certain others who are merely self-seeking. We should have avoided this at least as to the former.

I might add a third reason for the slow growth, viz.: The spirit of intolerance manifested toward sincere social reformers, such as single taxers, prohibitionists, etc. It does no good but much harm to ridicule these people. Fair and kindy criticism is what is needed.

J. WES. HILL IN TROUBLE

The Rev. John Wesley Hill, who has for many years been attacking Socialists on the ground of alleged "free love" tendencies, has been sued for breach of promise by Miss Lucille Covington, formerly of Chicago. Miss Covington promises a full revelation of Hill's ardent methods of wooing.

We still have on hand a large quantity of the "J. Wesley Hill Special" edition of the Christian Socialist, which will be supplied at the usual bundle rates of 1 cent apiece in bundles of ten or more. Now is the time to meet Hill's charges with this positive evidence of his own character.

NO CLASSES IN AMERICA

Miss Virginia Bruce Loney of New York is sixteen years old. When she grows up she will have a million; meanwhile her income has been a paltry $2,500 a year. Her guardian asks that she be now allowed $30,000 a year, as the minimum on which she can maintain her proper station. Out of this she must pay $4,000 for food, $5,000 to the guardian, and $6,000 for a house. She is to have three maids, whom she pays $400 apiece per year.

Virginia Bruce Loney receives $30,000 a year for loafing. Her maids get $400 a year—for working. This is an accurate diagram of the industrial system in the United States today.

Half a billion dollars is in court in the persons of the twelve directors of the New Haven Railway who are on trial for conspiracy. It has taken three years to get them there, during which time they have gone on in their "conspiring." Before we allow that this case proves all are equal before the law, we want to see how the case comes out.

John Paul Jones and Patrick Henry were refused a place in the Hall of Fame at New York University, on the ground that they were "too incendiary." Jones was the father of the independent American navy and Henry the man who uttered the phrase "Give me liberty or give me death." Bad precedent for workers today.

TWILIGHT SLEEP

Senator Helen Ring Robinson, of Colorado, remarks: "John D. Rockefeller went into a twilight sleep and brought forth the theory that in the Colorado coal strike there was nothing to arbitrate."

One billion bu[illegible] wheat is this year's yield, according to the [illegible] of Agriculture. "Give us this day our [illegible] been answered—but what have w[illegible]? Shall we continue to cast [illegible]